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DIANE BORNSTEIN

The Scottish Prose Version of Vegetius' *De re militari*

INTRODUCTION

An important but little-known example of early Scottish prose is the Scottish version of Vegetius' *De re militari*. Vegetius, a fourth-century Roman, was the main military authority of the Middle Ages.¹ His treatise contains five books. Book I discusses the selection, discipline, and training of an army as well as methods of setting up camps. The program of physical training for the recruit includes running, marching, leaping, vaulting, swimming, using the sling and loaded javelin, shooting with the bow and arrow, and carrying heavy burdens. Book II concerns the composition of the legion. Book III, on tactics and strategy, deals with the proper size of an army, ways of maintaining its health, methods of preventing mutiny, military signals, marches, retreats, ambushes, the choice of a field of battle, preparations for a general engagement, reserves, maneuvers in action, dispositions for engaging troops, and general maxims. Book IV takes up the attack and defense of fortifications, whereas Book V concerns naval warfare. *De re militari* was little used by the Romans. During the fourth century, cavalry was becoming the main arm of the military forces. The heavily-armed foot soldier, formerly the backbone of the legion, was falling a victim to his own weight, and light-armed infantry were turning to missile weapons. But during the later Middle Ages, when the cross-bow and gunpowder deprived cavalry of its shock power, the tactics of Vegetius again became ideal for armies.² Consequently, *De re militari* became very popular. It was translated into French, German, English, and Scottish before the sixteenth century.

The Scottish Vegetius is not a complete version of *De re militari*. Most of the selections come from Book I, on the selection, training, and discipline of an army, and from Book III, on strategy. Only a few brief passages are taken from Book II, and Books IV and V are com-

1. Maurice J. Cogle, *A Bibliography of English Military Books up to 1642, and of Contemporary Foreign Works*, ed. H. D. Cogle (London, 1900), p. xviii; Charles W. Oman, *The Art of War in the Middle Ages*, ed. John H. Bieler (New York, 1953), pp. 7-10.

2. Thomas R. Phillips, ed. *Roots of Strategy*. (Harrisburg, Pennsylvania, 1940), pp. 68-69.

pletely omitted. Furthermore, the work is not a close translation. The writer often summarizes his material and likes to use enumerations. Even when he has translated rather than summarized a passage, he gives the general meaning of his original rather than a close rendition of it. A comparison of his first selection (from Book I, Chapter 7) with the Latin original illustrates his style:

Sequitur, ut, cuius artis vel eligendi, vel penitus respuendi sint milites, indagemus. Piscatores, aucupes, dulciarios, linteones, omnesque qui aliquid tractasse videntur ad gynaecea pertinens, longe arbitror pellendos a castris. Fabros ferrarios, carpentarios, macellarios, & cervorum aprorumque venatores, convenit sociare militiae.³

First of all, the writer translates only the first three sentences of the Chapter. Then, he rearranges and expands these sentences; he changes the order of the original, first dealing with suitable trades and then with unsuitable ones, and adds an explanatory remark for each category. Besides translating *piscatores*, *aucupes*, and *dulciarios* as "fischeris," "foullaris," and "potingaris," he contributes his own list of unsuitable trades: "barbouris, soutaris, writaris, and talzeouris." He also introduces a simile comparing the razor, needle, and pen to the axe, spear, and sword. He has a conversational, rambling style. Sentences are long, but not periodic. Clauses are loosely joined together, and each new clause expands or modifies what has already been said. The writer tends to use parataxis, coordination, or quasi-subordination by means of words like "and," "for," and "that."

The next few selections also come from Book I. The second one comes from Chapter 6, on how to recognize likely candidates, and the third comes from Chapter 3, on whether the city or the country furnishes the best soldiers. Here, the translator modifies Vegetius' unchivalric point of view. According to Vegetius, men from the country make the best soldiers: "Sequitur, ut, utrum de agris, an de urbibus utilior tiro sit, requiramus. De qua parte nunquam credo potuisse dubitari, aptiorem armis rusticam plebem, quae sub divo & in labore nutritur."⁴ The translator states that "land men" should be chosen for fighting on foot, but "noblis" for fighting on horses. Although noble-men "may not sustene sa gret laubour as the feild men ar usit with," they have "knowlege of battell myngit with scham of fleying ther fra."⁵

The translator gives a brief but fairly complete version of the

3. Flavius Vegetius Renatus. *Flavii Vegeti Renati Epitoma rei militaris*, ed. Carolus Lang (Leipzig, 1885), p. 10. See below, p. 178, for the Scottish version.

4. Vegetius, *Epitoma rei militaris*, p. 7.

5. Harley MS. 6149, fol. 129v. Quoted with the permission of the British Museum.

physical training program for the soldier. He translates part of Chapter 9 from Book I on the military step and on the exercises of running and leaping, as well as Chapter 12 on thrusting rather than cutting with the sword. He abstracts Chapters 10, 12, 14, 15, 16, 17, 18, and 19, which deal with carrying burdens, striking with the axe and the spear, casting darts, shooting with the bow and arrow, casting with the sling, using the loaded javelin, leaping on a horse, swimming, and striking with the sword. He summarizes Chapters 21, 22, 23, and 24 from Book I, which concern camps and entrenchments.

Few excerpts are taken from the rest of the treatise. The only subjects dealt with from Book II are the qualities of a centurian (from Chapter 14) and banners or ensigns (from Chapter 13). This last selection reveals the translator's interest in heraldry; he even adds a comment on the qualities required in a banner bearer. The selections from Book III concern battle strategy: he takes material from Chapter 6 on marches in the neighborhood of the enemy, from Chapter 9 on the plan of operations for a campaign, from Chapter 11 on preparations for a general engagement, from Chapter 13 on choice of the field of battle, and from Chapter 14 on the order of battle. All of Books IV and V are omitted. Since both manuscript copies of the Scottish Vegetius contain the same selections and end at the same place, the writer probably did not carry his translation any further.

Henry N. MacCracken called attention to the copy of the Scottish Vegetius in Queen's College, Oxford, MS. 161, made about 1500. It was written by someone named R. Anderson, whose name appears on the last folio. MacCracken suggested that Anderson may have been the translator.⁶ But in his edition of William Caxton's *Book of the Ordre of Chyvalry*, A. T. P. Byles pointed out that Queen's College, Oxford, MS. 161 is a copy of British Museum, Harley MS. 6149, written by Adam Loutfut in 1494.⁷ Loutfut was a herald and a translator as well as a scribe. He held the office of Kintyr Pursuivant and was in the service of Sir William Cummyn of Inverellochy, who was Marchemond Herald, and, after 1512, Lyon King of Arms. Loutfut compiled Harley MS. 6149 for Cummyn.⁸ It contains a number of heraldic treatises (some in Latin and some in Scottish), tracts on chivalric ceremonies,

6. Henry N. MacCracken, "Vegetius in English," in *Anniversary Papers by Colleagues and Pupils of George Lyman Kittredge*, eds. E. S. Sheldon, W. A. Neilson, F. N. Robinson (Boston, 1913), p. 402.

7. A. T. P. Byles, ed. *The Book of the Ordre of Chyvalry*, trans. William Caxton (London, 1926), pp. xxix-xxx.

8. On folio 44 is written, "Explicit este liber honorabili armigero Wilelmo Cummyn de Inverellochy alias Marchemond heraldo." After "heraldo" appears the signature of Adam Loutfut with the date of September 29, 1494. Byles, pp. xxvi-xxvii.

a copy of Caxton's *Book of the Ordre of Chyvalry*, and selections from Vegetius' *De re militari*.⁹ On folio 78, Loutfut says that he has translated an heraldic treatise from French into Scottish at the command of William Cummyne. This statement has an historic interest since Loutfut was the first Scottish writer to employ the term "Scottes" to distinguish his own language from that of England; earlier writers had used the term "Inglish" for both:¹⁰ "En eftyr folowis ane lytil treaty of the instruccion of the figures of armes and of the blasoning of the samyn eftir the fraynche oppinyon translatit owt of fraynche in Scottes at the command of an wirschepful man Wilzim Cumyn of Inuerellochy alias Marchemond herald, be his obedient sone in the office of armes Kintyre perseuent, and undir his correction as eftir folowis be cheptours."¹¹ Accordingly, since Adam Loutfut was a translator who knew French and Latin, he probably translated the selections from Vegetius, which are in his hand.¹² The chivalric and heraldic additions to the work make Loutfut a likely candidate. In any event, the Scottish version of *De re militari* provides evidence for an interest in warfare and chivalry in fifteenth-century Scotland.

TEXT

Her begynnys the translacioun out of latyn in to ynglis de bello campestra in Vegeus de rei militari¹³

First it is to know to a prince or a chiftain of weir *that* smythis, wrychtis, massonys ar profitable to battell warkis because *that* of *their* dayly laubour *their* armis ar ganand & usit in strikin, and sa ar bouchouris, for *thai* abhor not *the* schedding of blud sen *thai* ar usit to slauchtir of bestis & to llat *thair* blud. Hontaris als of wild baris, for *thai* ar not invadit *without* gret hardyment, and *therfor* sic men ar couragius & strengthy to ficht. And sa ar hontaris of gret deir, for *thai* ar usit

9. *Catalogue of the Harleian Manuscripts* (London, 1809), III, 332.

10. A. J. Aitken, "Scottish Language," in *Chambers's Encyclopaedia*, eds. M. D. Law, M. Vibart Dixon, XII (Oxford, 1967), 339-340.

11. Byles, ed., *The Book of the Ordre of Chyvalry*, p. xxvii. A page of scribble takes the place of the treatise thus introduced. The next leaf is cut out of the volume.

12. Folios 1 to 44 and 83 to the end are in the handwriting of Adam Loutfut. The selections from Vegetius appear on fols. 128v-132v. The manuscript probably was completed soon after September 29, 1494. The shade of ink is the same at the beginning and at the end of the book. Byles, pp. xxvii-xxviii.

13. British Museum, Harley MS. 6149, fols. 128v-132v. I wish to express my thanks to the authorities of the British Museum for permission to quote this manuscript.

with ryt gret travaill. Barbouris, soutaris, writaris & talzeouris, and *their* awin craft be weill consideryt, *thai* ar na worth for battell, for he may never weil strike *with* ax or swerd *that* suld haf a licht hand to hald rasour, nedil, or pen, for quhat proporcioun is of a nedill til a speir or rasour or pen til ane ax? Sa ar potingaris, foullaris, fischaris, and siclike not to be choissin to battell craft, for *their* craft is not lik to battell craft.

In thre kynd of takinnis we may know weir men. First be *the* takin be *the* quhilke is understand courage and hardynes. Secondly be *the* takin quhilke is schawin manheid & strength of body. Third be *the* takin *that* he is lik to batelling beste, takinnis be *the* quhilke ar understand courage & hie hart, is quyk een and upricht of *the* crag,¹⁴ as Vegeus sais *that* a young man meit for battell suld be *with* quyk een & upricht crag. Takinnis *that* we are lik to battelling beste ar to be gret of extremiteis, as armis, lymis & braid brestit. We see lyomis starkest of beistis has gret membris & armis & braid brestit. And quhen we se in a man *that* he is quyk of his een, evin cragit hard in flesch, compact in senowys & brawnys, haffand lang armis & braid brest, we suld juge him batellous & al to ficht.

A prince suld ches men to battell first *that* myt susten gret bir[th],¹⁵ secoundly *that* myt susten besy moving of *their* membris & gret laubouris, third *that* myt suffir & thole scarsnes, want of leiffing, fferd *that* comptis not of al lyingis, and standing ffirst in regard of justice & common gud to set by his corporall liff, sext not abhor *with* gret blud don. *That* *thai* haff use & craft in keiping & feyling¹⁶ *their* fare¹⁷ aricht, to scham and think ill to fle *with* dishonour.

In fut fichting land men ar better to battell *than* noblis. In fichting on hors noblis ar erar to cheis na feld men because *the* strentb of *the* hors helpis mair *the* fault *that* *the* noblis tholis, *that* *thai* may not sustein sa gret laubour as *the* feld men ar usit with. And in sic batellis is ryt mekle worth knowlege of battell myngit *with* scham of fleyng *ther* fra.

Batelloris suld be usit to stepe & pas of batell, *that* *thai* gang ordourly sa *that* ilk man keip him in his ordour, for gif *the* front order of fut men or horsmen pas not ordourly *ther* fallis *thereof* ii scaithis. First not kepan dew ordour *the* front of *the* battell fallis in a part scatterit & devidit mair na it sud be, and the tother *part* mair strait &

14. Crag—the neck (chiefly Sc. but also north. Eng.). *OED*, II, 1130.

15. Birth—with the general sense of "bear"; burthen, weight, bulk. *OED*, I, 876. The manuscript reads "birht."

16. Feel (feyl)—to examine by cautious trial the nature of. *OED*, IV, 134.

17. Fare—mode of proceeding, bearing, appearance, aspect. *OED*, IV, 73.

strang na behufis. And *the part of the front of the batell that is scalit*¹⁸ & not evinly will be sooner stoppit be *their innemys* & devidit and vengust.¹⁹ And *the part that is strait & strang lettis the membris of the fichtaris* to stak about *thaim*. And *therfor the maister of the battell* quhen he seis a man chargit in armis kepend not dew pase & ordour, he sall repute him not worth for battell.

Secoundly batelloris als weil horse men as fut men suld be usit & exercisit to ryn. And *that is profitable for thre thingis*. First to know *the condicioun & doying of the enemys*. Secoundly wyn *the better place of fichting*. Third for folloing of *their fae giff thai fle*. Third battellouris suld be exercisit in leping, and yt is profitable for thre thingis. First to put away impedimentis, secound to fle *their adversaris*, third to giff grettar strake. Be leiping *thai* may pas dike and stoppyn and sai flei *their enemys the mair*. And *the leipe of the self* may be cause of *the grettar straik and largear wound*.

Attour²⁰ *them that* ar said we may tel of iii exercisis *that weir men* suld exercise and use. First *thai* suld be usit to beir burdyn, secound to strik *with the ax*, third to cast dartis & strik *with the speir*, fferd to schute, fift to cast *with the slonge*, sext to strik with ledin mollis,²¹ sevynt to leipe on hors, eicht to know *the craft of swymmyn*, nynt to strik with *the swerd*.

Somthyngis ar to be understandin in making of fossis & setting of pavillinis. First *that ther* be copis²² of watter and other necessare thingis to the ost. Secoundly *ther* suld not be neir by a hill or a place *that myt* be hurt to the host, outhir by sand or be over cast of stane or ony other way. Third is to consider *the space about the quhilk the trenchis* suld be maid, *that thai* tak na mair space na is nedfull to *the multitud*, na *that thai* tak na les na behuffis, *that the host* be not lugit in over litill space, for yt is gret scaith baith to hors & man. And at *the trenchis* be braid & deip, and at *the under side* be evin schorn, and at *the water side* be schorn valant outwart swa *that yf a man enter* in to the fosse he sal haf tary in *the overpassing of it the ford*. *That gif it behuffis the host* to remain *ther* & it be possable, *that the space* be choissin of gud air & hailsum. For in hosting it is not anerly to eschiw *the woundis & strakis* of the enemys, bot als *the tym* may fall to eschew pestilens and seiknes quhilk ingenres of corruptit air.

18. Scale—to separate into layers. *OED*, VIII, 166.

19. Venguse—to vanquish. *OED*, X, 90.

20. Atour (attour)—besides (Sc.). *OED*, I, 540.

21. Mole (moll)—a great mass, large piece. *OED*, VI, 588. These are *plumbatae* or loaded javelins in the original.

22. Copis—a bargain, large amount; God's cope, a very large sum. *OED*, II, 969.

And suppose a serkle form be erast to get, thei suld erast chese to mak a quadrangle form & *this* to be four swikit or of mair swikis.²³ And *this* maner of fosse is best to be maid outhir about host castell or wallit toun gif *the* ground be *convenient therfor* and sa rathast to defend & ther murdesis be weil devisit and maid. And as for *the* making of *thair* trenchis or fossis in hicht, in breid, it mon be considerit *the* place, *the* tyme, *the* power & the neid.

He *that* is leder of the host suld be walkryf,²⁴ sober, prudent, and understand in exercisioun off weris, and he suld consider xii thingis, *that* is to say vi thingis of *the* weir menys part and *other* vi thingis of *the* part *that* suppleis *thaim* and of *the* furderyng in battell. And befor or he tak on hand to give plane batell, he suld advise apon al this. And *ther* is *the* vi of *the* part of *the* fichtaris *that* cause *thaim* to wyn victory. *The* first is to advise him of *the* number of *the* fichtaris, for *the* ma is al away abillest to venguse *the* fewar. Secoundly is to cause *thaim* & at *thai* be exhortit in batell werkis. *The* third to tak heid *that* *thai* may suffir nedfull thingis for *the* body in tym of waris & not to be soft & womanly, for a man beand womanly is no mair worth for *the* batell *than* is a tendir woman. Ferd is to consider strength and hardynes of *the* body, for *ther* is gret difference betwix *the* soft siller & *the* hard yrn, and betwix *the* finest play and *the* hard batell. Fift is to consider in fichtaris *the* subtelte and industry of fichting, for *the* suttellar *that* *the* fichtaris be *the* sonair gett *thai* victorye. Sext is to consider the manlynes & hardynes of *the* mynd, for *the* hardy oft & *the* maist couraious oftast getis *the* victorye. And *the* vi *that* ar of *the* part of supple ar *that* helpys in batell ar *thir* sex: hors, armoris, vitall, place of batell, tym, and succouris.

It is oft in batell *that* error, rasing of noyce & soundis of hors, armor & strakis giffin, at wordis & commandis ar not hard na may not suffice to reull & gid *the* fichtaris, bot at it is nedful to gif baneris & evident takinnis *that* ilk man may of a ficht wit to keip *the* order of the battell and wit quhat he sal do. For gif *the* baner be brokin down, al *the* ost is confusit. And *therfor the* bannerman suld be strang, leill to *the* prince, expert in armis, and choissin with al diligence.

23. Vegetius states that the walls beside the trench should be four feet high, and wood pikes should be placed above the walls. The translator applies the word "four" to the pikes, which he calls "swikis" or traps. Here is the Latin version: "Supra autem saepibus hinc inde factis, quae de fossa levata fuerit, terra congeritur et crescit in altum iiii pedes. . . . supra quam sudes de lignis fortissimis, quas milites portare consueverunt, praefiguntur. Vegetius, *Epitoma rei militaris*, p. 26.

24. Wakerife (walkryf)—indisposed to sleep, wakeful, vigilant (Sc. and north. dial.). *OED*, X, 36.

The chiftaine *that* is put to *the* fut host suld be forssy in strength, fair of stature, cunnyng of casting of dartis & speiris, and maister of fichting *with* the swerd, and to keip him *with* his bukler or pavese, waikkand in his travail, agell in his doynge, & sobir to his frendis, and cruell & awfull apon his faes, haffand al be experiens and art of were *that* he myt reid & tech it to *the* fichtaris committit to him, sa *that* he myt tech *thaim* the art of battell & to dicht *their* geir cleyn, for the glittering of cler geir & harnes giffis alway terror to *their* enemye. And *the* roust & filth of *the* harnes schawis alway the sweirnes²⁵ & inabilite of *thaim* *that* beris it. For it is oft sene *that* *the* wisdome & fair providing of a chiftaine giffis oft tyme a gret comfort to his peple.

It suffice not to consider *the* thingis *that* ar to be considerit in batell plane committit bot gif *the* chiftan of *the* host haf knowlege to remufe *the* cautellis & impedimentis of *their* wais, *that* *the* ost periss not in *the* way be spying of *their* enemys. And *thai* ar eicht cautelis *that* *the* chiftain of the host suld ay haf in mynd for *the* saiffing of *the* fichtaris lyfis. The first is *that* *the* way of *the* cuntres quhar *the* host sal happin to pas, *the* valis, *the* qualiteis of the wayis, hicht & law passage, quhar remanyng may be & quhar not, and quhat montis, rynand waters, brigge of fuyrdis, or moss²⁶ in al strait passage, al sic thing as *this* he suld haf in write *with* him to be avisit *with*. Secoundly *the* chiftain suld haif ay *with* him gud gidis & leill *that* know al *the* impedimentis of *the* wayis to gid the host *therthro*. The third he suld haif mony wise & trew men off aige *that* exercisit & usit *the* weris quhais counsail he suld use quhat ever he saw to be done. For a chiftain *without* wise consaill, *that* uses it not, is litil to be dred of *the* enemye. The ferd *that* it suld not be wittin in to mony hedis bot to *the* gret men & chiftanys quhar away *the* host suld pas, for oft tyme it is sene *that* quhar *the* secrettis of men of weir is wittin to *the* enemye it is consaill of mony noble men. The fift *that* in ilk cumpany or ilk host to haf part of swift hors and gud hors men quhilk war expert in to sic thingis quhilk may be behind & before on ryt hand & on left hand to ryn aspy & defend *the* strate & dern placis *that* *their* enemys ly not in a buschmente on na part to mak molestacioun or strubling²⁷ to *the* host. The sext cautel is *that* on *that* side quhar maist perell apperis to be *that* of *the* best & hardiest bath hors men & fut men be put to. The vii cautele is *that* *the* host scaill not in *their* passage, for & *thai* be

25. Sweirness (sweirness)—indolence, laziness, sloth (Sc. and north. dial.). *OED*, IX, 308.

26. Moss—a bog, swamp, or morass; wet, spongy soil (chiefly Sc. and north. dial.). *OED*, VI, 684.

27. Strouble (struble)—to disturb, trouble. *OED*, VIII, 1164.

dividit *thai* ar the rather vencust. The viii cautell is, to consider *the* host quhider it be better furnyst in fut men or in horsemen. For horsemen ar better in *the* plaine feld to defend *thaim* & futmen in *the* wooddis & montanys. And sa may *the* chiftaine of *the* battell as he aboundis in men he may cheise *the* plaine & braid wais outhir *the* montis or wild & wod wais.

Fichtaris suld erar stok na strik. *Thai* suld be scornyt that strike for vi resonys. The first is takin of forbeding of armys, for it is rather to hurt *with the* stok na *with the* straik. The secound way is takin of resistance of *the* limis, for strikand *with* poynt the wound is sonar giffin dedly na *with* a strak. The third way is takin of forsicht of *the* woundis, for gret undoing of *the* armis to strik or *the* wound be giffin *the* adversair may provide *therfor*. And as Vegeus sais *the* Romanis usit *that* maner of fichting. The ferd way is takin of tiring and perkyn of *the* membris, for striking *with the* ege causis gret moving and laubour to *the* armis and to al *the* partis of *the* body. And stokand *with* a point is litel laubour and litel strublis *the* body. And seldin is a man slaine *with* an ege strake suppoise it be giffin *with* gret fors. And a poynt strak suppose it be *with* litel fors giffen is oft tyme dedly. The fift way is taking of kepyn of *the* strikar, for & he strik *with* the ege he mon lift *his* armis ane or bath quhilke being up & ar left *his* sidis nakit & discoveryt, and sa may *his* adversar *the* rather hurt him, ffor erar is man hurt nakit na hid. And quhen a man stoke *with the* point he haldis him al close to gider enarmyt *that* *his* adversar may haf no wonder of him. And be this & mony *other* resonis it is mair convenient for a man *that* hauntis battell to stoke *with the* poynt na to strik.

Thar be vii thingis to be understand *the* quhilk *the* armys of *the* parti ar starkest & laithast to be overset. First gif *thai* be in batell duely ordanyt. For unyt & ferra to gidder is starkar na quhen *thai* ar devidit & scaillit. Secound *that* makis *the* armys starkar to resist is place weil choissin & waillit. For in passing of watters, stratis, & evil wais *the* ost mon synder & scaill out of aray. And sa may *thai* not sa weil defend *thaim* fra *their* enemys as quhen *thai* ar evenset in gud ordinance. And sa a ganand place makis *the* parti al way starkar to resist *their* enemys. The third is in *the* tym of *the* ronyng of *the* batel, *that* ye tak *your* tym & place sa wisly *that* *the* son and *the* wynd, and it be possible, be bath in *the* face of *your* adversaris, *the* wynd to drife *the* dust & sand in to *their* face *the* quhilk to ony battell is a gret stopping & indrans, and the son to stop *thaim* of *their* sicht. For the son has alway *that* use, for cause it is cleirest it beand in a manis face it lattis *the* sicht of ony

thing not beand sa cleir. And sa ye sal understand *that the parti that* has *the* son on *their* face has a gret disadvantage & mekil *the* war may resist *their* enemys. The ferd *that* makis *the* armys mair courageus & mair redy to withstand is forsicht, for quhen *thai* ar forsene & wit of *the* cummyn of *their* fais *thai* stuf *thaim* *the* mair to gidder & ar les afferd of *thair* meting. For quhen *the* enemys ar tirid *with* travaill, walling, & incommoditeis and *thai* be *than* invadit, *thai* ar rathar *ven-*cust. *Therfor* don quiet & rest make *thaim* *the* starkar.

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